



85-1
20

THEOLOGICAL SEMINARY.

Princeton, N. J.

Case,

I

Shelf,

7

Book,

RL

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1862.

FUNDS FOR DOMESTIC MISSIONS.—Though thankful that the acknowledgments for this month make a better show than those of last month, we remind all that the state of the treasury is not better; the accrued indebtedness for the month being more than the receipts.

The accounts for the year close on the 30th inst. We ask all who are purposing to remit, to do so as early in the month as convenient.

ANNUAL MEETING.—The Twenty-seventh Annual Meeting of the Board of Missions will be held in this city, at 5 P.M., on Thursday the 2d of October, being the second day of the session of the General Convention. Due notice will be given of the *place* of meeting.

COLORADO.—We give the chief place in this number to Bishop Talbot's letters from Colorado. We are sure they will awaken great interest. Bishop Talbot returned to Nebraska in the beginning of August. The latest date from him is August 7th, at Omaha, where he was detained by sickness, which we trust was of short duration.

INDIAN TROUBLES IN MINNESOTA.—The alarming news from Minnesota will create much anxiety for our Indian Missions in that diocese. We trust in the good providence of God they are safe, but we have great fears, especially for the Rev. Mr. Hinman and his associates. His post is at Redwood, ten miles west of the Sioux Agency. All the missionaries *at* the Agency are said to be murdered. The mission at St. Columba is in another part of the diocese. The excitement, consequent upon the uprising of the Indians, will affect Faribault, but the Bishop, clergy, and schools there are not supposed to be in immediate danger.

THE NORTH-WEST — COLO-
RADO.

Letters from the Rt. Rev. J. C. Talbot, D.D., Missionary Bishop.

DENVER, June 23d, 1862.

REV. AND DEAR BROTHER :

THE day after the ordination, I left in the stage for this place, and arrived in safety yesterday (Sunday) morning at three o'clock in an "extra" from Julesburg. Fortunately we had a full load for Denver, and were sent through by extra coach on Friday. Otherwise I should not have met my appointment here. As it was, I was not expected, because of my non-arrival in the regular coach on Friday night; there being no telegraph to this point, and consequently no means of knowledge as to the sending of an extra from Julesburg, the California junction. But my arrival was known by breakfast-time; notice was given, and at eleven A.M. I read prayers and preached to a full congregation. In the evening I again read prayers, and preached. Mr. Kehler has been ordered away with his regiment, and I found the parish anxiously awaiting my arrival to set them on their feet again. A finer field than Denver presents to an active, enterprising, live clergyman, of education and talent, in my opinion, is not to be found. The place is one of the wonders of the age! Think of a *city*, in reality as well as in name, at the foot of the Rocky Mountains! A city, and *three years old!* A city, too, filled with active, intelligent, educated men and women, presenting all the appearance of business and thrift which are found in Eastern towns of five times four thousand inhabitants! What a field for the Church! where, I am bold to say, the Church has done about all that has been done for the religious improvement of the people; where sectarianism has failed utterly, and where the services of our holy Church are sincerely desired, and will be liberally supported. I meet the Vestry this evening, and measures are already in operation to put the parish into immediate possession of an excellent brick church-edifice. I sent them plans last winter, at their own request. But I now advise the purchase of the building spoken of, instead of the erection of another, for the double reason that this is ready for present use, or can be with a week's work in altering for our services, and can be had at one quarter the cost of

building; thus leaving the parish in a condition to be really, as it has been nominally, self-supporting. I write this chiefly to let you know that I am *en route* for the mountain-region and for far-distant Utah and Nevada, and will be more full when I have any thing to report of actual work. The trip hither is toilsome enough; nearly a week, night and day, in a close stage. Thanks to God's goodness, no accident or harm befell us, and I was able, though of course fatigued, to do full work on Sunday.

Truly and affectionately yours,
JOS. C. TALBOT.

DENVER, July 10th, 1862.

REV. AND DEAR BROTHER :

I returned from my second visit to the mountains last evening, and you will be glad to know that I am cheered by the hope that great good has been accomplished. Indeed, it seems that my visit to this Territory was providentially ordered, as to time. I had feared that I was getting off too late from home; but it appears that I arrived in Denver just when I was most needed. I found the parish here considerably depressed. Mr. Kehler had been unable to afford regular services, his engagements as chaplain of the U. S. A. having withdrawn him from active parish labor. My visit has been the means of reviving the interest of the people in the Church, and a united and earnest effort is making to place the congregation upon a surer basis than ever. Already much has been accomplished. The Vestry have raised the means, purchased, and paid for an excellent brick edifice thirty by forty feet, erected for the Southern Methodists, at a cost of about \$2500, and have the means in hand to adapt it to our worship, and make it more church-like in appearance. This can be rapidly done, and it is hoped it may be ready for consecration before I leave. The whole cost to this congregation will be about \$1000. I have remained here much longer than I designed, because of these movements, under the conviction that my time could not be spent as profitably to the Church elsewhere. I have visited every family known to have any interest in our services, and the result is, a deep conviction that there are here the elements of a large and flourishing church. If the Vestry succeed in getting the proper man for their rector, I shall feel no apprehension respecting the future of the parish. Under God, he will

firmly establish the Church here. I think I never saw a more promising field, in many respects. It needs the services of an active, enterprising clergyman, one who is not afraid of work, and who will preach from house to house. He should be, too, a man of considerable cultivation. There is gathered here as intelligent a population as can be found any where; and it is one reason why the people of this country so generally prefer the services of the Church, that they are weary of ignorant declamation. A greater mistake was never made than to suppose that one considered good for nothing elsewhere is good enough to minister "in the West." The Church has not made that mistake, I am sure, and hence the expressed preference for her services and her ministers.

At Central City, whence I returned last evening, the results of my visit are most cheering. I found the little band of churchmen there "as sheep having no shepherd," scattered, scarcely known to each other, and rather hoping for than believing it possible they could have the services of the Church. I held three services on Sunday, each of which was attended by a crowded congregation; administered the Lord's Supper to eight or ten; and after the evening service, requested those who wished the services of the Church established among them to remain for conference with me. The result was that, on my return from Clear Creek Valley, on Tuesday evening, they were ready to report quite unexpected success. The subscriptions toward the support of a clergyman had reached a sum which determined them at once to organize a parish, call a clergyman, and fully support him. The call will be made doubtless at their meeting on Monday evening. I look upon it as settled, that the Church will at once be planted in Central City, and self-supporting from the very start. All this, by God's help, my visit has accomplished, and I am thankful. At Central City I baptized three children.

At Golden City I confirmed two—mother and daughter. Here, also, I found a few church-people, who are exceedingly anxious for a missionary. Of the population there last year, many have left Golden City; the permanent remaining population is perhaps not over one hundred, and of these there are five church-families, all of whom were thankful for the visit of their Bishop, and encouraged to hope for

the day when they can once more worship after the manner of their fathers.

Nearly all the towns I have yet visited in the mountains are drained of their loose, floating population, and I am told I shall find it so throughout the mining-region. And yet the miners who are able to work their claims were never so well rewarded. Mills which last year were running in debt, are now paying their owners largely. It is expected that a large proportion of those who have gone to Salmon River will return. If they do not, a better population is now coming in to supply their places. Every where I notice that families—parents and children together—are pouring into the country. I am told that a larger number of families has come into the country this season than ever before.

The only two places at which the Church can now be planted and sustained by the people are Denver and Central City. For the rest, we should have one or two itinerants, who should range through the mountains, preaching in cabins and mining-districts as often as opportunity presents. The rector at Central City will doubtless give an occasional service to Idaho, Spanish Bar, and Grass Valley—about six miles distant across the mountains. So the rector at Denver ought to give the people of Golden City a service once a month.

I have deemed the work here so important—far beyond that in which he is engaged—that I have directed the Rev. Mr. Hagar, Deacon, of Nebraska, to come at once, and keep it going till a rector is called. I shall provide for a monthly service at Central and Golden Cities during his stay.

I am about starting for the South Park. There, I learn, there is not much to be done; but I must see for myself. I have been greatly delayed to-day by the difficulty of securing a conveyance, and have at length secured an open buggy, at a very high price per diem—three dollars and a half—without a team, which a churchman lends me. I shall never be willing to come to this county again without my own conveyance. The want of it has been a constant hindrance to my work.

I will write again before leaving Colorado. I hope in two weeks to be off for Nevada, I have been mercifully preserved thus far, and will trust the same gracious Providence to the end of my long and perilous journey. I fear it will be impossible for

me to reach New-York by the first of October, unless I should take steamer from San-Francisco. I shall be within thirty-six hours of that point, and not less than eighteen or twenty days and nights by stage from home.

Truly and affectionately yours,
 JOS. C. TALBOT.

DENVER, *July 25th*, 1862.

REV. AND DEAR BROTHER:

I returned a few days ago from my last visit to the mountains, intending to start in a day or two thereafter, on my long Western journey, but have been detained a week, waiting for the opening of the route. The time has been spent not unprofitably, I trust, for I have had service in the new church, and preached every evening to large and attentive congregations. I have mentioned before the encouraging state of things here. My visit has been the occasion of a fresh start in the work of the Church. Since I came, the money has been raised to purchase, pay for, and alter for our services, an excellent brick edifice, which will seat about two hundred persons. This the ladies have furnished and fitted up in the most tasteful manner, and the parishioners are now rejoicing in the possession of an exceedingly neat and church-like edifice of their own, and no longer under the necessity of suffering the inconveniences under which they have heretofore labored. On Sunday last, I consecrated this building to the service of Almighty God. It was, as you will readily suppose, an occasion of the deepest interest. If I might judge from what I saw, it called up many a hallowed association. Those who have never been deprived of the privileges you possess in the East, can hardly conceive of the feelings with which churchmen here, so long without a church, witnessed the consecration of this building. A densely crowded congregation, filling not only every seat, but packing the aisles and vestibule, and every available space, testified to the interest of many outside of the communion of the church. And that interest has been manifested in such a way as to prove, beyond a question, its reality. The churchmen here are indebted to many citizens of the town and neighborhood for substantial aid in securing their house of prayer. It is the only one except the Romish in the place. And such is the confidence of these people in the conserva-

tism of the Church, her devotion to her great work of preaching Christ crucified, and her abstinence from those exciting topics which have wrought such mischief elsewhere, that a very large proportion of the whole Protestant population will be found ready to sustain our services. At the request of the vestry, I have met them in consultation on the subject of supplying their rectorship, and they will immediately call a clergyman to take Mr. Kehler's place.

I am also happy to be able to report that the Domestic Committee will not be called upon to support a missionary at Central City, where I have been so anxious to secure one. On my visit there, I kept the people after my third service, in the evening, and talked to them of the necessity for aiding themselves, urging the appointment of committees to canvass the place, and expressing to them my belief that such effort would prove their ability to sustain a pastor. The result is, the regular organization of a parish (St. Paul's) and a subscription-list sufficient to enable them to offer a clergyman a full support. The little band of churchmen there have entered upon the work with a zeal worthy of all commendation, and I am sure they will do every thing in their power to sustain and encourage their pastor when he shall come among them. There is there a large and promising field.

Nevada, Eureka, Mountain City, Missouri City, Black Hawk Point, etc., are all within a radius of two miles, and contain, in all, perhaps eight thousand souls. I trust they will secure, and at once, a suitable clergyman. They have advised me, since I came back, that they had determined to call one whom I had nominated, and I feel confident that the case will be so presented to him that he will not feel at liberty to decline.

Passing over from Central City, I found the Clear Creek valley, less populous, considerably, than when I was here last year. There are several reasons for this, and I think the decrease will be only temporary. The Salmon River excitement, together with the inability of lode-owners to work their claims, for want of capital, are, I think, the two main reasons. Still, I had a good congregation at Idaho. In this region are the mining-towns of Grass Valley, Idaho, Spanish Bar, Empire City, Georgetown, and others. At several of them there are churchmen, and an itinerant missionary, of the right qualifications,

would not only have an ample field, but secure a portion of his support. The lower part of the Territory has also suffered from emigration to Salmon River, but the confident expectation is, that the deserters will return. In many places the mines are paying better than ever. The Tarryall diggings are still extensively worked, and paying. But gulch mining can not be a safe dependence for the prosperity of the country. The quartz leads alone can afford permanent work and full remuneration. Still, the gulches are by no means worked out. In this southern portion are California, Georgia, and other gulches, which are paying well. Farther down, at Laurette, (better known by the less euphonious name of "Buckskin Joe,") Montgomery, etc., the quartz leads support a larger population. From this region, where I had full congregations at Tarryall, I crossed, through the Ute pass eastward, to the seat of government, Colorado City. Here I found the Legislature had adjourned to Denver, and the town was almost deserted. The small room in which we worshipped, however, was quite crowded. This is one of the most beautiful regions any where to be found. To say nothing of its extraordinary attractions in the way of natural scenery, it is one of the finest pastoral regions in the world, and must, I think, in time attract a large population. Its agricultural resources, too, are far greater than I had supposed them. Along the "Fontaine qui Bouille," the "Huerfano," and other streams, large ranches have been taken up and are being successfully and profitably cultivated. Here we should have an itinerant. The distances are great, but a service once a month could be given to each of several places, with profit. The distance through the Ute pass, from Tarryall to Colorado City, is seventy-five or eighty miles, and there is not a human being living between them. Here I had my first experience in sleeping out, without even the convenience of a tent-covering. A Buffalo-robe on the ground was the only chance, for two nights, and would have done well enough but for a heavy thunder-storm the first night, which drove me under cover of my buggy for shelter, and compelled an erect position. The presence of the mail-carrier, a very worthy lad, took off to some extent the feeling of extreme loneliness; and he was as thankful for company as I. You might travel this road daily for a week, without meeting a single human being. But it is destined to be a

great thoroughfare. It is the most beautiful and the most practicable natural road I ever saw, being all the way over a hard gravel bed; and passing as it does directly through the heart of the Rocky Mountains, is of course extremely beautiful in its varied scenery. From Colorado City, my engagement to consecrate the church here brought me back to Denver. Nor did I deem it best to go further south, since I was convinced, from information received, that it would result in little good for the Church. The Rev. Mr. Kehler, late of this parish, Chaplain U. S. A., is now in New-Mexico, and has preached once in Santa Fé.

I had little time to spare from the duties calling me to Nevada, and now, after all my efforts to get there, I fear I am to be disappointed. I am strongly advised by every member of the vestry here, not to attempt it at present. I sent you, a day or two since, a paper containing a letter written by an employé of the Overland Stage Company, urging his friend not to go, *except by the mail route*. This is now entirely closed. The Company is moving its stock over to the old Cherokee Trail, and hopes soon to be in operation again. There has been trouble on that route. A party of eight or nine most respectable and well-known citizens of this neighborhood, who recently started over it, are reported as all murdered by hostile Indians. I feel, however, that I ought to be willing to try to get through, and should, trusting in the same providence which has always protected me, if it were possible to go. I have sometimes doubted my right to do it, but am now satisfied that I must go, if the stages do. I have waited for this now for several days, and shall be here several more, when, if the line is not in running order, I shall be obliged to return to Nebraska, and give up my trip to Nevada Territory till after General Convention, when I can go by sea. This I shall do with the greatest reluctance, but at present it seems unavoidable. These difficulties only serve to convince me that my field is too vast, and the distant parts of it separated by barriers, which must always render its administration by one Bishop rather nominal than real. There is upon my heart a constant oppressive feeling of duty undischarged, which yet I earnestly desire and labor to discharge. I have fully appreciated the necessity for my presence in Nevada, for example, but providence bars the way, and I must be content. If

I am obliged to return next week, I shall go to Dakotah, my visit to which was checked last spring by the floods. I beg you, dear brother, to present me affectionately to my brethren of the Committee, and to remember in your prayers.

Yours truly and affectionately,

JOS. C. TALBOT.

P. S.—The Rev. Mr. Hagar has arrived, and as I am here, goes, for Sunday, to Central City. He will keep up the two places till the rectors come.

DENVER, *July 28th*, 1862.

REV. AND DEAR BROTHER :

I am at length compelled to relinquish my visit to Nevada. It is a source of great regret, for I was very anxious to be able to report to the General Convention and Board of Missions the result of personal observation of that field. I have waited here for the last week or ten days, in the hope that the coaches would again commence their trips, and had determined, against the unanimous advice of the vestry here, to take whatever of personal risk the trip might involve. But I seem no nearer to a start. The agents of the company tell me to-day that all is yet uncertain; and I am informed that I can not calculate on getting through to Carson Valley in less than three or four weeks from this time. This will make it impossible to go and return in time to report.

I have been doing what I could for the Church here during this period of detention. I held service every evening last week, and delivered a series of lectures on the principles and doctrines of the Church. They were listened to by congregations which nearly filled the church, and with great apparent interest. And I have reason to be thankful for the result of these efforts, several instances having come to my knowledge of the entire removal of long-cherished prejudices against the Church. Nor is this all. I reaped the fruit last evening, in the confirmation of six candidates, all of whom have been led by these services to take a decided stand for Christ, and some made converts to the Church who had before been ignorant of her claims. On the whole, I have great reason to bless God for my visit to Colorado. If they secure the proper men for their rectors in Denver and Central City, they will have the field almost entirely to themselves. Our church-building here will soon be in need of enlargement. The whole com-

munity seems to be interested in our Church movement. Yesterday, at both services, the church was densely crowded, and I think I never saw a congregation more deeply moved by our solemn Confirmation-service than that last evening. God grant that the good work may go on. You will see now how important it is that there should be no interruption of services here. I leave the work in Mr. Hagar's hands with the most entire confidence.

At the Communion yesterday I collected \$13 for Domestic Missions. The sum is small; but as the first contribution from the Rocky Mountains, and as the earnest of better things in the future, I am sure you will not despise it.

I shall go back in a day or two, and then to Dakotah Territory.

Yours truly and affectionately,

JOS. C. TALBOT.

MINNESOTA.

Shakopee — Rev. E. P. Gray.

ON the 21st of May, the Bishop visited this parish, and administered the rite of confirmation to four persons, who had for some time been receiving a course of preparatory instruction, with the aid of Dr. Breck's *Disciplines*. Our little church was crowded, and the services were very impressive. On the next morning, the Bishop designed visiting Carver, but the high water prevented; and so a service was held here at eight o'clock A.M. The children attended this service, and were catechised by the Bishop, and then dismissed to their day-school.

Owing to the breaking up of the river, and the subsequent high water, I was prevented from visiting Carver for about ten weeks. I have now resumed services there every two weeks. The Sunday-school, which had been suspended during a part of the winter for want of a room, is now again open, with increased numbers. It is chiefly taught and conducted by a layman and his wife. A timely and acceptable donation of Sunday-school books has been received from the Church Book Society.

At Spring Lake I have officiated during the winter once a month, but have resumed services once in two weeks. Rather more interest is shown here than formerly.

My work, on the whole, shows encourag-

ing signs, though it is one requiring much patience, firmness, and toil.

The debt on the parsonage is not yet paid off, and we much need assistance to pay the balance of about two hundred dollars.

Stockton, etc. — Rev. B. Evans.

When your letter came, notifying me of my appointment as missionary to Stockton and Minnesota City, for this year, I was very ill, and had been for several weeks. My missionary work was suspended, and I had little hope of recovery. It has pleased God to restore me, and in newness of life and strength I am again in active ministerial work.

On the fourth of July, 1860, at Bishop Whipple's request, I laid the corner-stone of Trinity Church, Stockton. In hard times and much anxiety, we have completed the building; and on the first of June, 1862, it was consecrated by the Bishop of Minnesota.

The edifice has cost seventeen hundred dollars; and we are not one dollar in debt. My old friends in New-York, and a few others in the East, subscribed and paid nine hundred dollars. Bishop Whipple, as almoner for the charitable, handed me three hundred and seventy-five dollars, and the remainder we raised in Minnesota. Of that given by Bishop Whipple, two hundred dollars was sent to him for me, with the following note:

“REV. B. EVANS: DEAR SIR: Pay your church debt, have it consecrated immediately, and thank God for having enabled an unworthy servant to assist you.”

Most devoutly have I thanked God, and prayed him to bless the liberal donor, and raised to his Church many more such noble men.

We have in Stockton not only a neat church-edifice, sufficiently large for the population, but have sixteen lots deeded to the parish by gentlemen of the place; each lot is ten rods long and four rods wide. Five of those lots form the church-ground, being joined to the edifice, and are used for the burial of the dead; the others are in different parts of the village, and though at present of little value, will, to my successors in office, be in a few years no mean aid in the support of the parish.

Thus you see, though our work is slow, it is sure and *abiding*. Five years ago, very few of all the people in Stockton

had ever seen an Episcopal clergyman. Knowing nothing of the Church, nearly all had every thing to learn in worship, doctrines, and usages.

What hath God wrought? To him be our devout thanks!

Crow Wing — Rev. E. S. Peake.

Since last report I have continued the care of the stations, officiating on the Sundays at Crow Wing and Little Falls, and celebrating the holy communion monthly at St. Columba.

The first Sunday after Easter was spent at Otter-Tail Lake, celebrating divine service in the United States Land-Office. One object of this visit to Otter-Tail was to secure, according to due form, the beautiful tract selected eight years since by the Rev. Dr. Breck, for church and missionary purposes. Settlers are now coming into that part of the country, and it deserves our more special attention.

The journey was made by water, in a dug-out canoe, and occupied four days. Two boatmen accompanied me through a wilderness of some hundred miles, poling the canoe up the Crow-Wing River, from its junction with the Mississippi to the mouth of Leaf River, thence through the latter to its source, in Leaf Lake. We found the lake filled with ice, and finished the journey, eight miles, on foot.

In the vicinity of Leaf Mountain, we saw elk, deer, wild geese, and countless quantities of ducks. Our return was with the current, and was accomplished in two days.

In these travels, an Indian mat, spread on the ground, before a fire, forms the bed, with a blanket for a covering.

Whitsunday was spent at Faribault, whither I had gone to take five Chippewa children from St. Columba, to remain at the school of the Bishop Seabury mission. The Andrew's Hall is doing a most successful work in the education of Indian children and youth.

Trinity Sunday was spent at the vacant parish of St. Anthony's Falls, in returning from the Diocesan Convention.

Swan River is a settlement two miles below Little Falls, where there are several families of mixed blood. Here we have begun holding monthly services, on Sunday afternoons, at the earnest request of the people in the vicinity.

Two children were baptized on the Sunday after Ascension.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from July 15th to August 15th, 1862.

Vermont.			Delaware.	
<i>Norwich</i> —St. Andrew's,.....	\$2 75		<i>Brandywine Village</i> —St. John's,....	\$5 44
Rhode-Island.			Massachusetts.	
<i>Providence</i> —A friend, for Prayer-books, for Rev. Mr. Osborne,.....	10 00		<i>Cecil Co.</i> —North-Elk Par., Mrs. K. S. Evans, \$2; a little girl, \$1,.....	\$3 00
Connecticut.			<i>Hagerstown</i> —St. John's,.....	10 00 13 00
<i>Bridgeport</i> —Nativity,.....	\$12 00		Ohio.	
<i>Broad Brook</i> —Grace,.....	5 30		<i>Norwalk</i> —St. Paul's,.....	8 00
" <i>Connecticut</i> ".....	200 00		<i>Pomeroy</i> —Grace S. S., through two little girls,.....	3 60 11 60
<i>Hartford</i> —Christ, \$44; a member for Prayer-hooks, for Rev. Mr. O., \$10; for Bowling-Green Ch., Ky., \$10,.....	64 00		Kentucky.	
<i>New-Haven</i> —St. John's,.....	16 08		<i>Paris</i> —St. Peter's,.....	4 80
<i>New-London</i> —St. James',.....	100 00		Michigan.	
<i>Norwalk</i> St. Paul's, \$35; Mrs. R., \$10; J. M. M., \$5,.....	50 00		<i>Clifton</i> —Grace, Rev. Wm. Long,....	20 00
<i>Pomfret</i> —Christ,.....	5 00		<i>Niles</i> —Trinity, \$5; Mrs. M. A. P., \$2,	7 00 27 00
<i>Waterbury</i> —St. John's,.....	30 00		Indiana.	
<i>Watertown</i> —Christ,.....	15 00	497 85	<i>Fort Wayne</i> —Anonymous,.....	5 00
New-York.			Wisconsin.	
<i>Albany</i> —Holy Innocents',... ..	25 00		<i>Plymouth</i> —St. Paul's,.....	3 27
<i>Castleton</i> —St. Mary's,.....	17 00		<i>Sheboygan</i> —Grace,.....	1 73 5 00
<i>Cooperstown</i> —Christ, \$33.79; mining territories, \$5; Nashota, \$5.50, ...	44 29		Iowa.	
<i>Fort Edward</i> —St. James', Mrs. S. R. Proal,.....	5 00		<i>Fairfield</i> —St. Peter's,.....	2 00
<i>Glens Falls</i> —Messiah,.....	3 46		<i>Keosauqua</i> —St. Luke's,.....	1 00 3 00
<i>Mamaroneck</i> —St. Thomas,.....	23 64		California.	
<i>Manhasset</i> —Christ,.....	50 00		<i>Brooklyn</i> —Advent,.....	4 60
<i>New-York</i> —"T. G.",.....	5 00		<i>Dolores</i> —St. John's,.....	10 25
A friend,.....	10 00		<i>Marysville</i> —St. John's,.....	19 60
<i>Red Hook</i> —Christ, Rev. J. W. Moore,	2 00		<i>Oakland</i> —St. John's,.....	14 15
<i>Sing Sing</i> —St. Paul's,.....	40 72	226 11	<i>San Francisco</i> —Advent,.....	30 45
Western New-York.			Grace,.....	140 00
<i>Baldwinsville</i> —Grace,.....	5 00		Trinity,.....	52 05
<i>Bradford</i> —St. Andrew's,.....	3 18		<i>San José</i> —Trinity,.....	10 30
<i>Dansville</i> —St. Peter's,.....	4 00		<i>Stockton</i> —St. John's,.....	12 00 298 40
<i>Dunkirk</i> —St. John's,.....	3 26		Oregon and Washington.	
<i>Geneva</i> —Ladies' Sewing Society,....	25 00		<i>Olympia</i> —St. John's,.....	15 00
<i>Guilford</i> —Christ,.....	5 00		<i>Salem</i> —St. Paul's,.....	9 00 27 00
<i>Hammondsport</i> —St. James',.....	5 00		Colorado.	
<i>Harpersville</i> —St. Luke's,.....	8 00		<i>Denver</i> —St. John's in the Wilderness,	13 40
<i>Lockport</i> —Grace,.....	10 00		Miscellaneous.	
<i>New-Hartford</i> —St. Stephen's,.....	2 00		Anonymous,.....	2 00
<i>Owego</i> —St. Paul's,.....	6 30		Legacies.	
<i>Pierrepont Manor</i> —Zion, for Minne- sota,.....	20 00		<i>W. N. Y.</i> —Dividend on residuary estate of the late Hon. Allen Ayrault,....	\$25 00
<i>Pulaski</i> —St. James',.....	2 00		<i>N. J.</i> —Estate of Hanford Smith, Esq.,	227 49 1052 40
<i>Redwood</i> —St. Peter's,.....	2 25		Total,.....	\$2,495 73
<i>Rochester</i> —Christ,.....	12 00		Amount previously acknowledged,...	\$80,417 67
Trinity,.....	40 00		Total, since Oct. 1st, 1861,.....	\$82,913 40
<i>Sacketts Harbor</i> —Christ,.....	5 08			
<i>Theresa</i> —St. James',.....	2 25	160 82		
Pennsylvania.				
<i>Birdsboro'</i> —St. Michael's,.....	2 64			
<i>Douglassville</i> —St. Gabriel's,.....	11 15			
<i>Germanstown</i> —St. Luke's, a member,...	100 00			
<i>Philadelphia</i> —From two little girls, Meta and Emma, proceeds of a fair, for Bp. Whipple's Indian Mis- sion,.....	2 25			
<i>West-Philadelphia</i> —St. Mary's,....	20 00	136 04		

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1862.

CHINA.

Death of Mr. and Mrs. Keith.

WHEN we penned in our last number an introduction to a letter there given from the Rev. Mr. Keith, in which was announced the arrival of himself and Mrs. Keith at San Francisco, the hope was entertained that soon we might see them. It was indeed stated that Mrs. Keith was in very feeble health; we did not, however, look for a fatal termination of her sickness. Concerning Mr. Keith, we had no occasion to feel anxiety, for his health was good. How sad the announcement which we are now compelled to make of the death of both these dear and faithful servants of the Lord!

Mr. and Mrs. Keith were most kindly received in San Francisco by the family of Bishop Kip—the Bishop himself being at the time absent from home. Here they found rest from the wearisomeness of their sea-voyage, and Mrs. Keith was carefully and tenderly nursed. All that Christian kindness and medical skill could accomplish did not, however, avail more than to prolong her stay for a few days. On the 10th of July, while those about her were arranging a plan by which it was thought her health might be benefited, she rapidly failed, and at the close of the day fell asleep. Mr. Keith took passage for New-York on board the steamer Golden Gate. It is supposed he had with him the remains of his beloved wife. On Sunday, the 27th July, the ship took fire, and he was among those who perished by that awful calamity.

It was a merciful providence that spared Mrs. Keith, in her feebleness of health, the horrors of the scenes amid which her husband was called away. Both are now at rest.

This is a heavy trial; bitter indeed to those united to our departed friends by ties of kindred and of intimate and affectionate union, and involving a most serious loss to our mission in China. None who are acquainted with the history of that mission can fail to know how valuable were the services of Mr. and Mrs. Keith. In some departments of the work there we hardly know how their place is to be supplied.

May God give grace to his Church that its members falter not in faith, whatsoever be the trials, discouragements, and afflictions through which he, in his unerring wisdom, shall determine to have the work carried forward to that glorious consummation which shall in the end attend it.

Letter from Rev. C. Keith.

THE following letter from Mr. Keith, sent by the way of Shanghai, and just received, will be read with deep interest. It will be seen that great was the trial of our dear departed missionaries in being broken off for a time, as they supposed, from their cherished plans and useful labors. They knew not that their work was done.

KANAGAWA, *May 10th*, 1862.

MY DEAR BROTHER: I wrote you, I think, just before leaving Shanghai, now more than three months since. I hoped then to be able to return to my work in Shanghai in six weeks at the longest. But God's will was otherwise. Mrs. Keith has not improved in health, but has grown decidedly worse, and has suffered great pain. Her mouth has been filled with ulcers—on the tongue, cheeks, palate, and roof of the mouth, a large part of the time, and she has been so weak more than half the time, as not to leave her bed. There is now no hope of her recovery *here*, and our only way is to return to Shanghai, and there take passage for home, either from Hong-kong, by way of San-Francisco, if we can arrange it, or by the Cape. The first is what we desire, if possible, as it breaks the dreary passage into parts. We had hoped there would be an opportunity from here; but there has now been none

for four months, and is no certain prospect of any in the future.

To be called thus suddenly from our work, leaving cherished plans but half-accomplished, is indeed painful; and the fact that so many blows have fallen in succession upon the Mission renders it doubly so. But "His ways are not as our ways," and He manifestly calls us to leave what, in our ignorance, we thought important work. I was literally in the midst of printing my translation of *Lessons from the Prophets*, and I suppose it must remain half-printed, until I am permitted to return. Mrs. Keith's sequel to the *Book of the Soul—Youth's Book of Natural Theology*—was ready to follow it on the press, and the engravings, so kindly sent by Mr. Hallock, to adorn it, had just reached us. My *Vocabulary* was well advanced for the printer, and all seemed prosperous in our work. But if it is God's will, I may be able at some future day to carry out these plans; if not, some one else may do it far better.

You will have learned from Miss Conover all about this country and its beauties, for she saw it under every advantage; but it has been a desert land to me. I could no doubt have enjoyed it equally, if circumstances had favored. I trust that by this time the Church has awakened to a sense of the danger in which her work was placed by her slowness in meeting the crisis, and that I shall hear good news of large faith and large works for our Master, as I draw near to my native land.

Letter from Rev. D. D. Smith.

CHEFOO, *May 1st, 1862.*

REV. AND DEAR BROTHER: Since my last letter I have been on a journey through the eastern part of this province. I had long been desirous of exploring that part of the country, both for the purpose of seeing the people and character of the country, as also to carry the Gospel among them.

On Monday, the seventh of April, a missionary friend and I left our house, on horseback; and during that day rode about twenty miles, stopping in the afternoon at a walled city called Ning-Hai. On the road, we passed through and near many small towns and villages, to the people of which we gave tracts and copies of the Scriptures. At Ning-Hai, we soon found a lodging at a Chinese inn—a mere roof, with a table and some chairs, together with a brick bedstead, composing its accommodations. We were instantly surrounded by swarms of the people, who had never seen foreigners before. It was almost in vain to attempt to keep them out of our house; and so, after putting up the horses, we walked out to allow them a good look at us, and also to preach to them. We walked about the city, talking with the people, telling them why we came, and distributing tracts among them. At first, it was a matter of some concern with the mandarin, who sent a man to inquire if we meant to stop there or were only passing through. To his great relief, he found it was only for a night, and he was at once willing to show us any attention. The place was an exceedingly dull one. Very little trade is done there, and the people seem to be listless and idle. We were struck with the fine stone-work of many of the houses, which was exceedingly good. We sent books to the mandarin, and to the different teachers of schools in the city. The population is not more than thirty or forty thousand.

After a good night's rest in our inn we left early the next day for Wei-Hai-Wei, which is about forty miles further along the coast. Our road, as usual, passed through many fine villages, in all of which we found the people willing to listen to preaching, and eager to receive our books. The road wound about, first on the sea-beach, or on the lower part of the hills; or, again, right over the mountains. We saw the native method of making salt, by

evaporation of sea-water—a process by which they obtain all their salt in this part of the country. The road was very pretty, and we reached our destination at an early hour. Wei-Hai-Wei we found to be a poorer place than Ning-Hai; and although it has an excellent harbor, very little trade seems to be done there. The city is sparsely built—large walls, but inclosing few houses. Here we stopped, at what we called a “first-class” hotel, which, among its other recommendations, displayed a mirror over the table in our sleeping-room. Here, also, we were assailed by a large crowd who swarmed after us wherever we went. They were exceedingly docile, and would keep perfectly quiet when we began to preach to them. In this city we gave away many books, and found very many who were quite willing to be taught.

Wednesday morning we left this place for Yoong Tsing, the city on the extreme end of the northern shore of the promontory. This was a hard day's ride to us, for it was over a very rough road and high mountains; besides, we had taken a wrong road, and lost our donkey which was bringing our books and provisions; and so, without any dinner, we concluded to push on to the end. Our experience in the villages through which we passed, was the same as that of the two days preceding.

Through this part of the country no foreigner had ever passed; and we were objects of great curiosity. The people treated us always with great politeness, and listened most willingly to whatever we said to them. As a general rule, too, they would yield their opinions respecting their idols; assenting to what we said about them, acknowledging that they were very poor things. The names by which they are called, Mud Gods, sufficiently indicates how well they know what they are. The city of Yoong Tsing (although a very large wall) was the poorest and most dilapidated place that we met on the whole journey. The people here seemed more listless and stupid than at any other town. It had certainly gone to decay. We found a tavern, which had not had a guest for a month or more. We were equally surprised to find here many very respectable and well-dressed men, who came to hear preaching. After our supper, two officers from the mandarin's establishment came to see us, and spent some time listening to what we had to

say. We gave them books. At this place, the people impressed me as a population among whom much good might be done. They were as docile as children; and many old men came as gladly to get books as the youngest.

Thursday morning, after another walk around Yoong Tsing, we left for a southerly destination — being now on the farthest easterly part of the promontory and province of Shan-Toong. This day's ride was the best of the whole expedition. We had clear skies, fine, bracing weather, pleasant south breeze, riding over gentle hills and sand-beaches, and through green fields. We reached a thriving little post called Lih-Taon, about noon, at which a very large trade is done. The houses are all built of stone; and the place seems to be very new. Junks, from the southern part of China, were there; and merchants, from many parts of the West, were here doing business. The town seems to be daily in process of building, and is, I suppose, a chief port of this province.

We had as large audiences here to listen to us as we could desire, and were able to distribute very many books. We climbed a high hill in front of the town, and counted, thence, as many as twenty-five villages within a radius of two miles. These villages are of various sizes, ranging in population from five hundred to ten thousand persons. The village in which I live, a very ordinary and average one, contains at least three thousand or four thousand persons.

Leaving this place of business, we proceeded on our journey. As usual, we passed through and by very many villages, to many of which we distributed books; always inquiring, before we did so, if there were any persons who could read, and explaining why we left the books.

This afternoon our road was over a most exquisitely beautiful mountainous country; and we enjoyed it to our utmost. To show the eagerness of the people to hear us, one poor man ran before our horses several miles, leading us the way to his village, that he might induce us to stop there and tell them of this new doctrine. We gladly did so; and after giving them many books, and talking to them, invited some of them to come and see us, and then rode on. That night we stopped at the finest inland village or town that we had seen, called Yai-Taon. Here the people seemed prosperous. The men

were very large-framed, and many over six feet in height. Every thing indicated thrift. We began to praise them for having the most comfortable and prosperous town that we had seen, but soon found that they had quite as elevated ideas of their own importance as we could imagine. At this place, and only in this place, did we meet a cavilling and fault-finding spirit.

After tea, a number of the scholars came in to see and talk with us. A most animating discussion was kept up by them, in which they defended their idol-worship, declaring there was good in it. Their customary politeness and sycophancy could barely hide the contempt they felt for us and our doctrine. After being silenced by references to his own books, and to a challenge to produce a single case in which the worship of idols had resulted in a benefit to him or others, the spokesman (an elderly man) grunted a note of discomfiture, and took his leave. We gave him and all the others some of the books.

The next morning, Friday, we left early for a place called Shih-Taon; or, as its name expresses, Rock Island. We reached this place at noon. It is, like Lih-Taon, a port at which trade of great extent is done. Junks, in large numbers, were lying in the harbor. The road leading thither, for more than a mile, is the finest I have seen in China — being paved with solid rocks one foot or more square. It winds along the sea-shore, which, all along this part of the country, lies just at the foot of the mountains. An immense mountain, which overhangs the town, and from which the place takes its name, is apparently of solid rock. It is, certainly, a most wild and picturesque place, and one of great interest to those who love fine scenery.

We rambled through the town and over the hills, and talked with many people. We visited two very old gentlemen, retired scholars, who are now teaching school. They were exceedingly kind to us; and it was one of the pleasantest portions of our journey, this visit to these kind, gentle old men. They seemed thoroughly willing to be instructed; and it was with great reluctance that we bade them good-by. We gave them what books they wished, and invited them to come and see us when they went to the westward. The poor old men seemed almost ready to weep as they told us that they were too old to travel. We felt almost sure that if we could have remained

there long enough, they would have embraced the religion which we came to teach.

That night, we stopped at a place distant from Shih Taon about five miles, on our homeward journey. This village was called Tsih San.

After tea, we had our room filled with "scholars" again — men who had graduated — and to whom we talked for more than an hour. In this place I think I saw a more willing spirit than in any other we visited. The men pressed around us, listening with most eager countenances. I was struck with the demeanor of one man whose whole soul seemed in his eyes, as he drank in every word that was spoken. We gave them all books; and it was pleasant to see the emulation among them. They could not be content with *one* book, but each man must have a copy of each that his neighbor had received. The next morning, before we were dressed, one of them returned. It was my friend of the earnest countenance, who, in reading one of the books on the "Evidences" the night previous, had met a passage he did not understand, and had now come to ask an explanation. He had written off some original comments upon the passage. I doubt not we shall see him, or others from that village, again.

Saturday morning our faces were turned homeward, and we rode all day through a most disagreeable wind right in our faces, and a most unpleasant dust-storm. In this part of the empire and province we have not much wet or bad weather from rains; but in the spring, before the grass and crops have begun to grow, the wind lifts the dust and pulverized stone, and fills the whole sky. Some days the sun is obscured entirely with the dense cloud; and in some places it is necessary, occasionally, to use lamps in the houses in the afternoon. This dust has been known to fly out over the sea to a distance of one hundred and fifty miles, making the deck and rigging of ships muddy. We got through this day at last; tired indeed, and quite ready for our night's and Sunday's rest. Fortunately, we found a very good inn, and were soon at rest. Before we retired, the mandarin of this place, Wun-Tung, came to see us. He was a young man — about thirty-three years old — quite pleasant, and willing to show us kindness. The next day we called on and had a long talk with him. He received our books most courteously; and

in return made us a present of some Chinese delicacies, alleging as his excuse that he feared, during our trip, that we had not been able to obtain good fare.

We also called on an old retired mandarin who lives at this city. He was very hospitable; but I could not get over the feeling that his boisterously plausible manner covered a great deal of Chinese indifference and contempt.

He seemed quite proud of his little knowledge of foreign manners and things, which he took occasion to display. He committed a serious blunder in asking us if we brought our wives with us, or obtained them from among the Chinese—a question which disclosed how very little he really knew of our habits or manners. And this was the more noticeable, because he had been an official both at Ning-po and Canton, and had there seen and known foreigners of rank.

In this city we spent the day resting from our weary ride, and in preaching to the people. After tea, again we had a large company in our room to listen to us, to whom we gave books.

Monday morning early we left this place, and travelled over very much the same country through which we had passed on the Tuesday preceding. We slept that night at Ning-Hai again, and on Tuesday, the fifteenth, reached home at eleven o'clock, having travelled nearly two hundred and fifty miles.

My friend and I both felt greatly pleased with our journey; for we were the first foreigners who had travelled through the country, and it was our privilege to be the first to preach the Gospel of our Saviour among them.

It was more than gratifying to see the willingness with which they received us, and listened to our words. We felt that these people were far more willing to receive the Gospel than we had at first thought. They gave every evidence that there was no hostility to us or to what we had to say.

I know the impression will be created, by what I have said, that a large harvest is awaiting the coming of those who will reap it. I believe this to be the case, but I do not think it will be so easy a work as we might suppose, from the friendly reception that we have had.

The people, as I have said, assent to what we say of their idols, but that does not at all prove that they are willing to surrender them. They tell us themselves

that they are made of mud, and laugh at them. They do not, nevertheless, cease to worship them, and in many instances to defend themselves in doing so.

I do not believe that the Chinese *revere* their idols, or that it would be any great effort for them to throw them away; but they are bound by the strong chain of "custom," and it is impossible for them to break away from its hold upon them. The Chinese are perfect slaves to each other and to "public opinion." Their ancestors have "done so before them," and a Chinese might as well throw away his life, as to attempt to brave the collected contempt and displeasure which would surely follow an attempt to rid himself from this tyranny. There are many native Christians in China. There is already much persecution borne by them, of which I believe we hear very little; but I believe that a great struggle will yet come, when a national awakening takes place.

But in the mean time there is work enough to be done in preaching the Word to them, and gathering in the souls which have the courage to come out from heathenism. To prepare this mighty nation for the day when "all shall know Him" is harvest enough for as many laborers as may come to this land. We have many, very many encouraging incidents in our life here; but it is not all sunshine. Often and often we have that occurring which terribly disheartens us. Of one which has just befallen me I will tell you.

I have just heard this morning of the suicide of a man living in this village, of whom I had strong hopes. He was a poor, unfortunate fellow, who was wounded about the time that the rebels ravaged this country last year. We attended to him, and cured his wound. He came frequently to see us, and finally, of his own accord, made application to be instructed in the Scriptures, desiring to become a Christian. For nearly four months he has been coming regularly with the few others who, like him, had professed to have abandoned idolatry. I thought him sincere, and hoped in the course of several months after he had been more fully taught, to baptize him. Why he hung himself we do not know. Some of his own family say that it was because he was poor, and could not from lameness work. This, however, I do not believe; he could easily have been supported until he became able to work. Others say that his father reproved him

for something, and that in desperation he went out and destroyed himself.

This instance is the third during the last four months, in this village, in which persons, from one cause or another, have committed suicide. Truly Satan rules with a very heavy and fearful power these poor, darkened heathen! Oh! for more of the Spirit of God, to break his dominion!

Dear brother, we need your prayers and those of the whole Church in this exceedingly important work, and I ask you for them now.

We are having most beautiful spring weather. We are all here in good health.

With much love, yours in Christ.

AFRICA.

Letter from Rev. J. G. Auer.

BOHLEN, *May 10th*, 1862.

REV. AND DEAR SIR: Now it is time to fulfill my promise, though my hand is yet weak with fever. I want to give a kind of journal from the time we arrived on this coast—namely, from the 16th of February, 1862.

It was Sunday when we landed; an unquiet Sunday, yet a day of blessing and thankfulness. On Monday, the 17th, our dear Bishop arrived from Cavalla, and Bohlen was fixed for our future home and field of labor. When other particulars were settled, the Bishop left for Monrovia.

February 18th.—Went to Rocktown with Mr. Wileox. Mr. Toomey was sick. Got no good impression of the school. The teacher came late, and was very carelessly dressed, (shirt and trowsers.) Went home alone in the evening. The people took me for the captain of the Spanish man of war, just at anchor before Cape Palmas.

Friday, 21st.—We had a small but blessed prayer-meeting in the Rock school-house. "Where two or three are gathered together in my name, I am in the midst of them."

Sunday, 23d.—Preached in St. Mark's: "Thine is the kingdom." Yes, Thine is the kingdom, though the devil be angry. Refreshed our souls by the Lord's Supper. Preached in the afternoon in St. James', Hoffman Station. I like to preach there. My text was the gospel of the day, Luke

8 : 4. Mr. Hoffman had read the service. Two Scotch engineers from the Spanish steamers were present. They said, they were much refreshed with the service in the morning, for they very seldom hear any Protestant service. I was not much satisfied with my discourse on the said text; but about two weeks afterward my very interpreter told me that he was so glad for my having chosen that text; he understands it much better now than before. I must not look for appearances again; the seed that falls on good land does not grow so quickly. In the evening we had a missionary meeting at St. Mark's, when I was called on, giving an account of the Basel Mission on the gold-coast.

Monday, 24th.—Go with wife and child to Cavalla, where we arrived at night, and were bid welcome with Christian warmth.

Tuesday, 25th.—Mr. Hoffman arrives, but he looks very ill. He wanted to accompany me up to Bohlen.

On Wednesday he became seriously ill with fever. I lectured on Rev. 1 : 8, etc.

Thursday.—Mr. Hoffman is no better; the doctor has to be called at night.

Friday.—Return with him to Cape Palmas. We meet the doctor at Grahway. Mr. H. gets better toward evening. I try to take the rest of our boxes down to Cavalla. As we had to go to the interior, we wanted many things for the beginning; and oh! how much were we tried by getting our things two or three times wet, broken, lost, stolen! Every case passes so many hands—from the steamer to land, from thence to the lake, from thence to Cavalla, from thence to Dima-Lu, then up the river in leaking canoes, then to the station by natives of very bad dispositions. Such things cause much trouble.

Saturday, March 1st.—Return to Cavalla.

Sunday.—Morning service—discourse on the Epistle, 1 Cor. 13—at 10 A.M. Service in Grebo, exposition of the Gospel, Luke 18^o: 31. In the evening. English service again. I lecture on "Hallowed be thy name." (One year before I had lectured on "Our Father who art in heaven.") I like such full Sundays.

On Monday, the 3d of March, I prepare for a trip to Bohlen. Dr. De Lyon and Mr. Harris come to accompany me.

Tuesday.—We start for Dima-Lu, where two canoes await us. Stay at Iidiá, where we preach and eat. Sleep at Nihéroýe, in Kôw's house. I have fever all night.

Wednesday.—Stay and eat at Tebo Station, Kinckle's house. Get to the landing-place at sun-down. The steep landing-place is ill chosen. Our trunks and the cases I brought had to stay at Kréké, but we proceeded to Bohlen. I can not say how miserable I felt on the way; sick, tired, hungry, and walking over hill and dale without seeing a bit of a path; it was very uncomfortable. But all things come to an end, and at last we reached the station. One of the boys took my hand, and several times jumped up before me, shouting with joy. That was a hearty welcome. We passed rather an uncomfortable night. Most of the things we had were wet from rain, and we shivered with cold. There was a stove in the house, but without pipe. The damp air and mist, even rain, came in on all sides, and no room was ceiled or lined; indeed, nothing was finished, and the work done was only half-finished, and looked untight and untidy.

March 6th.—Go to Nitic-Lu, the "town on a hill." Its situation is very romantic, and commands a view over a large country of hills and valleys round about. The ascent is somewhat steep, but not high—at least nothing to what I was used to on the Akuapem Mountains. Only a few people were at home. Thus we had leisure to look at the place. I scarcely found out a place for a small school-house; all the top of the hill is covered with beehive-like native houses. Karima, a friendly man and friend of the mission, visited me, and bid me welcome. So did others. It is encouraging to be welcomed by those to whom the Lord sent us, even if they do not comprehend our errand.

On Saturday, the 8th, we went to Nitic-Lu again. The people were at home, and just about to go through some ceremony of sacrifice and "incense-burning" in the middle of the town. Mr. Harris presented me as the new "God-man" in the place of Mr. H. H. Messenger. Then I introduced myself, and preached to them. May God strengthen me to be faithful among these people, and to live until the good seed begins to bear fruit, at least thirty-fold! In Karima's house we got some rice and palm-butter. At evening I had a severe chill, and fever came on; thus I was unable to preach on Sunday. Mr. Harris and the others went alone. (Mr. Brownell, the teacher, was absent for rice.) I was only able to conduct morning and evening prayer.

[TO BE CONTINUED.]

INTELLIGENCE.

APPOINTMENT OF A FEMALE TEACHER FOR AFRICA.—Miss Delia Hunt, of Mount Morris, N. Y., has been appointed a missionary teacher, with a view to assisting Mrs. Hoffman in the care of the Orphan Asylum at Cape Palmas.

The Cape Palmas Female Orphan Asylum Society of Philadelphia have kindly undertaken to pay the outfit and salary of Miss Hunt.

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from July 15th to August 15th, 1862.

		Maine.							
Gardner—Christ,		\$29	00			Oswego—Ch. of Evangelist,		\$15	00
		Connecticut.				Oxford—St. Paul's,		46	00
Norwalk—St. Paul's,		80	00			Penn Yan—St. Mark's,		4	50
		Vermont.				Pulaski—St. James',		1	37
Burlington—St. Paul's,	\$54	10				Rochester—Trinity,		50	00
Hydeville—St. James',	5	94				Seneca Falls—Trinity,		6	84
Sheldon—Grace S. S.,	6	00				Skaneateles—St. James',		10	00
West-Rutland—Grace,	2	83	63	87		Syracuse—St. Paul's, for Af.,		50	17
		Massachusetts.*				St. James',		6	00
Newburyport—St. Paul's S. S., for sup- port of Jas. Morss scholarship, Africa,	20	00				Utica—Trinity,		10	00
Sarah Bogardus, a young S. S. scholar,	1	00	21	00		Grace,		27	20
		New-York.				Waterloo—St. Paul's,		12	70
Cooperstown—Christ,	23	89				Watertown—Trinity,		7	00
Fishkill Landing—St. Anna's,	22	54				Westmoreland—Getsemane,		2	006
New-York—St. Peter's S. S., for Hugh Smith scholarship, Africa,	25	00				New-Jersey.			
Christ, for Brazil,	16	00				New-Brunswick—Children's Hoffman Soc., for Af.,		2	00
H. W. H., for China,	50					Pennsylvania.			
Troy—St. John's,	109	10	202	03		Bronxville—A friend of missions for St. Mark's Hospital, \$10; Af., Gen'l, \$10; China, \$10,		30	00
		Western New-York.				Chestnut Hill—St. Paul's,		83	60
Angelica—St. Paul's,	3	50				Pittsburgh—St. Andrew's S. S., for China,		18	00
Avon—Zion, for Africa,	10	00				Maryland.			
Bainbridge—Christ,	12	33				Howard Co.—Mt. Calvary Ch., a mem- ber,		5	00
St. Peter's,	5	17				Delaware.			
Baldwinsville—Grace,	5	00				Brandywine Village—St. John's, ...		1	00
Batavia—St. James', for Af.,	10	47				Indian River—St. George's, for Af., ..		5	00
Bath—St. Thomas',	13	30				Ohio.			
Branchport—St. Luke's,	12	78				Gambier—Mr. Sawyer,		10	00
Brockport—St. Luke's,	6	89				Rev. E. C. Benson,		5	00
Buffalo—Trinity, for Af.,	43	85				Piqua—St. James',		9	27
Grace,	1	60				Indiana.			
Canandaigua—St. John's,	9	36				Terre Haute—M. L. Appleby, subscrip- tion to Cavalla Messenger, \$1; for Bp. Payne, Af., \$2,		3	00
Catharine—St. John's,	6	25				Kentucky.			
Cortlandville—Grace,	5	00				Louisville—St. Paul's S. S., for Af., ...		70	00
Fayetteville—Trinity,	4	50				Miscellaneous.			
Fredonia—Trinity,	4	30				X,		25	00
Geneseo—St. Michael's,	5	64				Anonymous,		2	00
Genera—Trinity,	74	21				"		3	00
St. Peter's Chapel,	21	84				Legacies.			
Dr. G. L. Rose, for Af., \$25; China, \$25,	50	00				W. N. Y., Geneseo—Estate of Hon. Wm. Ayrault, by Ephraim Cone, Esq., Ex.,		825	00
Green—Zion,	13	36				Total,		\$2,119	82
Gulfport—Christ,	2	92				Amount previously acknowledged,		45,410	95
Hamilton—St. Thomas',	3	14				Total from Oct. 1st,			
Ithaca—St. John's, a lady member, ...	3	00						\$47,530	80
St. John's,	24	37							
Lockport—Grace,	10	00							
Lyons—Grace,	11	85							
Mantius—Christ,	5	00							
New-Hartford—St. Stephen's,	4	00							
Norwich—Emmanuel,	5	00							
Oswego—Christ,	30	00							

* In the July Number the acknowledgments from Boston and Dorchester should have read from Trinity Ch., Boston, \$25. A member of St. Mary's, Dorchester, \$100.

1737

in Library only

For use in Library only

Princeton Theological Seminary-Speer Library



1 1012 01047 1748